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إن الدين عند الله الإسلام

The Review of Religions

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بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

In the name of Allah, the most Beneficent and the most Merciful
We praise Him and invoke His blessings upon
His exalted Prophet.

" A prophet came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs."

THE COLOUR PROBLEM AND ITS REACTIONS

Reading an article on the tribes of Nigeria in a travel magazine the other day, we came across two pictures side by side, one of a *Pagan*, and the other of a *Haussa*, neighbouring tribes and ethnically akin, but the former still an idolator, the latter Muslim. The non-Muslims were naked barbarians, while the Muslims were well-clad, well-kept, prosperous-looking people. The magazine, an American one, was guiltless of pro-Muslim propaganda, and the juxtaposition of the two pictures was purely fortuitous; but the moral was nonetheless there.

Islam in Africa

Nowhere more than in Africa is the civilizing influence of Islam so evident. While the Christian Missionaries have, in spite of Governmental aid and encouragement, been able to make little impression on the barbarism of the aboriginal Negroes, Islam has claimed large sections of the African tribes, and what is more, has in a very short time proved so strong a civilizing influence that

there can be little comparison between the Pagan tribes and tribes like Haussa who have adopted Islam. All over Africa, the tribes who have embraced Islam have, in a very short period of time, made such great strides in civilization as to be hardly identifiable from their non-Muslim kinsmen.

A Democratic Force

Of course this tendency is not confined to Africa; all over the world where a Muslim population lives side by side with non-Muslims, the superior civilization of the former is evident. But, what is important is that this superior civilization has never led Muslims to assume an attitude of superiority, or to place a racial or colour bar between themselves and the aboriginal inhabitants of the countries they have occupied. Under Islam, all men are brothers, the slave is the equal of the king; and it is perhaps this democratic equality of Islam which has strengthened the civilizing force of Islam.

No Colour Bar

These two qualities of Islam, its essential democracy and its civilizing influence make it a factor in the social evolution of the world which cannot be ignored in dealing with that most vexed of problems, the colour bar. There is perhaps no problem more urgently important in world politics than that of the colour question, which threatens to be the rock on which some day the peace of the world will split. This colour problem is a comparatively new one. Until a couple of hundred years age no European race thought of asserting the essential superiorities of the white over the coloured races. If anything it was the other way about, since in those days peoples like the Chinese and the Japanese were apt to look with lofty contempt on the white barbarians.

The Native Question

Up to two hundred or even a hundred years ago, there was no such thing as a colour problem. The big colonizing powers it is true had a native question, but colour did not enter largely into it. In recent years, however, and particularly among what are called the Nordic races, there has arisen a theory that dominion in this world is for whites, subjection for the coloured races. It is on this idea of the inferiority of the coloured races that the immigration

laws of the United States of America and the Dominions and Colonies of Great Britain are based; and the tendency of these laws is to close all avenues of colonization to the coloured races, if indeed these avenues are not already so closed.

An Impossible Position

In this way practically all the British Colonies and Dominions have been closed to Indian emigration. America and Australia are closed to Japan, and so on. Now this is obviously an impossible position and one that cannot continue indefinitely. The Japanese demand room for expansion, and will get it somehow, sooner or later. The exclusion of Indians from the Dominions is incompatible with the idea of partnership in the British Commonwealth of Nations. The colour bar has in it, in fact, the seeds of much trouble in the future. What then is the solution of this problem? In this article we shall show that in Islam is to be found the solution of this as of every mundane as well as religious difficutly.

The "colour bar" in its present form is in reality a product of the last fifty years and is confined to what the American sociologists call the "Nordic" races, the races which are of Anglo-Saxon origin. Amongst the Latins, prejudice against coloured people as such is practically non-existent, and though, as we have seen, they have a colonial problem, it is political, not racial. Thus though the administration of the French colonies and dependencies in Africa and Asia is really less liberal than that of the British possessions, the relations between rulers and ruled are less tinged with bitterness.

The French and their coloured Subjects

In Paris, brown Arabs and black Senegalese are received as hospitably as white citizens of France, and there is no sort of discrimination against them, such as in recent years has developed in Britain in regard to Indian residents. In regard to the British, to do justice to them, it must be remembered that this discrimination against Indians in England did not exist until very recent times. A quarter of a century ago, Indian students were as freely welcomed at English educational institutions and in English society as young Englishmen of the same class, and even now this prejudice is almost entirely confined to the middle and upper classes, not having permeated to the lower orders.

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The Lower Classes less Prejudiced

In an admirable monograph on the subject entitled "National Characteristics" D. Karl Peters, a German who held a mathematical chair at the London University, drew attention to this phenomenon, pointing out that the English lower classes were so entirely free of prejudice against coloured people that they freely contracted marital and even extra-marital sexual relations with them, and this phenomenon is still observed amongst lower class Englishmen who settle in tropical countries.

Not Biological but Political

From the condition, the inference would seem to lie that race prejudice is a political rather than a biological phenomenon; but most Anglo-Saxon writers on the subject take a contrary view, holding in fact that colour prejudice is a defensive characteristic, automatically adopted by the white races which come in contact with coloured peoples, to prevent the former from eventually being swamped by the latter.

A National Forecast

In a very interesting book entitled "A National Forecast", D. Charles Pearson, a Fellow of Oriel College, Oxford, who for some time held the sociological chair in one of the Australian universities, expressed the opinion that eventually the white races must come to be confined to the relatively small temperate zone, while the occupation and government of the tropical countries would revert to the Asiatic and African races, who thus controlling the world production of food stuffs would come eventually to dominate the world.

The Economic Aspect

This view is combated by D. Inge, the Dean of St. Paul's in a series of articles written recently in which he denounced the selfish policy of exclusion of Asiatics, pursued by the United States of America and most of the British Dominions in the interests of white labour, and with the primary object of maintaining a high standard of wages. The writers of the "Nordic" school of sociology, like Mr. Lothrop Stoddard in his "Rising Tide of Colour," hold the coutrary view that unless the white races pursue a policy of Asiatic exclusion, they must eventually be driven out of Africa and Asia, and perhaps eventually forced back into Europe.

A Political and Economic Idea

To us it seems that there is little ground for believing that race prejudice is a biological phenomenon. It is a political idea inspired by political and economic motives having for its object the domination of the coloured races, by the whites. It is this idea that inspires the "native policy" of the Afrikander Party in South Africa; it is this idea that inspires Asiatic exclusion; and it is this idea that must eventually precipitate that clash of colour of which writers like Mr. Lothrop Stoddard are so much afraid.

Doomed to Failure

But, since the white races are enormously out-numbered by the coloured races, which in spite of all obstacles are progressing rapidly in the arts which have placed the white races in a dominant position, it follows assuredly that a policy of exclusion can no more turn the rising tide of colour than could the traditional chair of the Danish King Knut prevent the waves from surrounding it.

Race Hatred

The policy of exclusion inspired by the "Nordic" theories of sociology, is steadily arousing amongst the coloured races a hatred of the whites that must eventually engulf the latter unless it is assuaged. And the way to assuage it is not assuredly to apply the irritant of race prejudice, but the solvent of Islamic brotherhood. Where Islam prevails, race prejudice is conspicuous by its absence, as may be seen from the example of the dominion of Turks, a white race, over the Arabs and the Egyptians, in the past.

An Unscientific Theory

To review the position, the theory cn which the social and political colour bar is based is essentially a wrong and an unscientific one. It is not biological or due to any phenomenon analogous to that of protective coloration, but purely political and economic and therefore artifical. There is in fact no physical repulsion as between white and coloured individuals or races. If there had been any such physical repulsion, it should logically have affected the lower classes, who are governed more by instinct than by reason. But we have seen that this colour prejudice does not affect the lower classes—but is in fact a superstitious theory imposed on them

by the governing classes for political reasons, and accepted by democracy for economic considerations.

An artificial bar of this kind cannot for long be maintained, and as we have seen, so far from being an effective dam against "the rising tide of colour, it must eventually increase the strength of that tide."

We have seen the colour bar set up by the white races against the black, the yellow and the brown races has the effect, not of stemming the "rising tide of colour," but in fact of creating a feeling of hatred among the coloured peoples against the whites, a hatred that may yet have the gravest reactions. As a result of this colour bar what is happening is that a definite division of the nations of the world into two different hostile camps is taking place. Until a decade ago, Japan for instance, was not in the camp of the coloured races, nor has she definitely placed herself there ; but as the result of two things, she has been isolated from her relations with the white races.

The Anglo-Japanese Alliance

One of the factors that made for the friendship of Japan with the white races was the Anglo-Japanese Alliance. To this alliance Japan was faithful, during the Great War, and it was her effective policing of Asia that permitted the diversion of large bodies of British troops to other theatres of war, and prevented the Chinese from throwing in their lot with the Germans. Had Japan not remained faithful to the Anglo-Japanese Alliance, the result of the Great War might have been far otherwise and the Allied Powers therefore owed much to Japan. How she was repaid is matter of history. Not only was she forced to cede Tsing-tao which she had taken from the Gemans to the Chinese ; but soon after the war, when the period of the Anglo-Japanese alliance terminated, that agreement was not renewed.

The Nordic Alliance

The non-renewal of the Anglo-Japanese alliance, it is generally believed, was due to the gradual drawing of Britain towards a permanent Entente with the United States of America, to the beginning in fact of a Nordic Alliance. The gradual rapprochement of Britain and America may not be directed against the coloured

peoples ; but in view of the strong Exclusion policy of both these powers it lends itself to that interpretation. With the United States Japan had long been on the most friendly terms, many young Japanese who had been educated in that country regarding it as their " spiritual home " and American influence being very strong in cultured Japanese society.

The " Gentlemen's Agreement "

But Japanese friendly relations with the United States of America were destined to be gravely endangered at the same time that the Anglo-Japanese agreement terminated. Up to half a dozen years ago Japanese emigration to America was regulated by an amicable mutual arrangement known as the " Gentlemen's Agreement," which while restricting emigration placed the Japanese on a different footing to other Asiatics. But, the Americans always afraid of Asiatic emigration, could not look with equanimity on an arrangement which permitted large numbers of Japanese to settle and own land in America and in 1925 the " Gentlemen's Agreement " was abrogated and the Japanese were placed on the same footing with other Asiatics. This, apart from the material injury to Japanese interests caused great offence to this brave and high-spirited people, who regarded it as an offence to their national honour and indeed some Japanese gentlemen committed *Hara-kiri* (ceremonial suicide) outside the American Legation, as a protest against this affront.

Japan and China

The result of these circumstances soon became evident in the attitude of Japan towards China. In the past, whenever there had been differences between that country and the Western powers, Japan arrayed herself on the side of the latter, and when during the Boxer Expedition the allied troops of the European Powers occupied—and sacked—Pekin, Japan was the foremost amongst them. But experience soon taught her that she could derive no benefit from this unnatural alliance with the European Powers against her neighbours and kinsfolk, the Chinese, and when in 1926-27 China was again threatened with an European punitive expedition this was only prevented by Japan's implicit but nonetheless emphatic attitude of " hands off " China. The Japanese have for some time adopted in regard to China a policy analogous to the

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" Monroe doctrine " of the United States in regard to Latin America, that is, she will not tolerate European intervention in the sub-continent. Writers like the Frenchman Andre Dubose and the Italian diplomat Count Carlo Sforza hold that a Sino-Japanese alliance with Japan as the predominant partner is inevitable in the near future ; the former says that the quarrels of the Chinese and Japanese are those of brothers and must eventually be " made up " and both nations united ; the latter who was for some time *Charge d'affaires* of the Italian embassy at Peking holds that there is a possibility of the Chinese throne being offered to the Melji dynasty of Japan. It is significant, by the way, that the last of the Chings has found an honourable refuge in Japan. However this may be, a Sino-Japanese alliance is a certain reaction of the future against the policy of the Nordic alliance. This is the tendency that has been exaggerated by European jingoes and scare-mongers into the " Yellow Peril." There is of course no real fear of yellow hordes again invading Europe as they did under Attila, but the union of the Mongolian people is undoubtedly a dangerous reaction likely to be provoked by the anti-Asiatic policy of the " Nordic " peoples.

The Pan-Asiatic Conference

Hindus, who are represented largly at the Pan-Asiatic Conference and on the Pan-Pacific Secretariat, dream fondly of a Pan-Asian alliance of the brown and yellow peoples against the white, and though there is little immediate danger of this, it is not impossible that even such a movement may eventually be provoked by the continued anti-Asiatic policy of the Nordic powers. Another movement that has in it dangerous possibilities is that of Pan-Ethiopianism, the union of the black races of Africa and America, under the leadership of clever Americanized Negroes which has already been considerably organized. The Negroes have perhaps greater ground for bitterness against the whites than either the brown or the yellow races. Their organization under highly educated mulattoes like Dr. Du Bois is extraordinarily efficient, and some day a Negro revolt like that of Haiti may have the most deadly consequences. The whole tendency of the present time, as we have said, is for the coloured races to unite against the whites, and though we do not believe in either the Yellow Peril or the Black Danger, yet it is a serious menace to white civilization that the whole coloured world should gradually come

to be arrayed against them.

Pan-Islamism

The exploiters on the Jingo Press of the Yellow Peril have also treated Pan-Islamism as a danger to white civilization; but it is not in any sense a militant force. On the other hand, in our opinion, the only solvent of the problem of race war is to be found in true Pan-Islamism, that is, in the gradual conversion of the world to the democracy of Islam, which knows neither black nor white, brown nor yellow, bond nor free, which regards all men as brothers, free and equal before God. We know how white Islamic races like the Turks have dealt successfully with " the native question " without prejudice or superstition.

In tracing the effects of the colour-bar on international relations, we have shown that it has been in effect to create a tendency for the white and the coloured races to array themselves in separate camps, a tendency which if not actually directed towards a colour war, must eventually lead to it, at some period sooner or later. We have seen how even a country like Japan, which in the first flush of its success was inclined if not to regard itself as one of the white races, at any rate to array itself on their side, has been forced by the logic of circumstances, into isolation, an isolation tending towards union with the other coloured races.

An Inevitable Tendency

To this isolation of the coloured races from the whites, the policy following on the doctrine of white superiority and supromacy must inevitably tend, and events are moving dangerously fast in this direction. Unless this tendency is checked, it must inevitably lead to a colour war, infinitely more disastrous to the human races than the great conflict that plunged half the world into bloodshed a dozen or so years ago. Is a colour war, however, inevitable? Cannot the dangerous tendencies that seem to threaten it be checked? These are questions that must occur to the student of world politics.

The " Nordic" Solution

To the white races, particularly to those of their statesmen

who adhere to what we have called the "Nordic" school of thought, the answer is, that the coming conflict can be prevented, the danger averted, by keeping the coloured races down, by preventing their ever rising to such a position of strength as will enable them to contest white supremacy. This is the idea behind the "Native policy" of the Afrikanders in South Africa, the exclusion policy in East Africa, in Canada, in Australia; the severity of the American treatment of the Negro population of the United States of America. 'Keep the native down and he can never rise' is the philosophy of these people.

A Dangerous Policy

But, as a philosophically minded character in that very unphilosophical work Uncle Tom's Cabin, remarks, there can be no course of action more dangerous than to sit on the safety-valve of a steam-engine, and this is in fact what the extreme native policy's exponents propose to do. It is impossible at this stage of civilization to prevent the progerss of the coloured races, but it is perfectly possible to turn it into an anti-European direction—a possibility fraught with the utmost danger to civilization. It is, however, hopeless to make the jingoes of Europe, the Nordic philosophers of America, realize this, and it is therefore certain that no solution of the colour problem will come from them.

The Bolshevik Solution

The Bolsheviks of Russia offer a solution of this, as indeed all problems, namely, the Bolshevisation of the world, *i. e.* its subjection to Communist principles of life and government. To do them justice the Russians, even long before the inauguration of the Bolshevik *regime*, have shewn themselves singularly free of racial and colour prejudice; and Russia's government of her Asiatic provinces, even under the Czarist *regime* was in no way worse than that of the European areas under her sway, which however was not perhaps much to say, since all were equally mis-governed and oppressed.

New Methods

Under the Bolshevik *regime*, special attempts have been made to popularize Bolshevism in those areas of Central Asia adjoining Russia, and Soviet Government has been established in several

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provinces. But while Bolshevism theoretically implies the brotherhood of man and absolute liberty and equality for every man, in practice it has meant the dictatorship of the proletariat,—a dictatorship which will brook no opposition on what it considers fundamental principles. The result of this dictatorship has been in many cases to set up a tyranny far worse even than that of the Czars, and to touch some of the dearest liberties of the newly absorbed provinces.

Repugnant Theories

The denial of revealed religion, if not actual atheism is, for example, a cardinal part of the Bolshevik creed, the socialization of property, the emancipation of women to a degree repugnant to ordinary ideas, all these are matters on which the Bolsheviks insist, and disobedience in regard to which is therefore regarded as a crime against the State; and therefore punishable with the most extreme penalties. In these circumstances, Bolshevism, in spite of many admirable features, cannot be said to present a solution of the colour problem that is at all likly to be acceptable in Asia—whose peoples have been from times immemorial devoted to religion and extremely conservative in their social ideas.

Islam the Only Soultion

Amidst these warring aims and ideals, there is one alone that by its purity and rationality stands far above them all and in which alone there can be seen a solution of the world's greatest problem. Alone among the religions and social systems of the world, Islam, from the date of its foundation, has stood for liberty, equality and the brotherhood of man. Under Islam, all men are free, all men are equal, all men are brothers; and, uniquely, not only is this a pious theory, but it is so far practised that amongst Muslims alone, among the races of the world, every man regards his fellow as a brother and an equal.

Theory and Practice

We have said that this Islamic doctrine of brotherhood is more than a pious theory, it is a stark fact that is evident in every detail of Muslim life and history, and nowhere more so than in the political history of the Muslim Empires of the past, when Muslims have conquered races alien to them and governed them with

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justice, equity, and what is more than either in complete fraternity. The Arabs conquered a considerable portion of South-Western Europe; they neither found nor created a "native problem" in Spain. The Osmanli Turks conquered Europe and still hold a portion of it; but never have they treated their subjects as for example the Negroes of Africa are treated by the whites. The Chagatai Turks, more commonly if less correctly, called the Mughals, founded an Empire in India which lasted for three hundred years. Whatever difficulties they had to contend with they were embarrassed by no "native problem."

Modern Muslim Rule

In more recent years the descendants of the Osmanli Turks have conquered and ruled successfully over Egypt and large portions of Arabia; but in either case the conquerors identified themselves with the subject population to such an extent that they were soon regarded as friends and nationals, not as strangers and conquerors. In the whole history of the Turkish occupation of Egypt, although the Turks were a white, the Egyptians a coloured race, there was never any political discrimination against the latter.

The Arabs in Africa

In Africa the Arabs have conquered and set up dynasties in large areas, others they have colonized, yet others they have penetrated commercially. But wherever they have gone, they have been missionaries of civilization, and the native population have been vastly benefited by the coming of the Muslims, whether the latter came as conquerors, as settlers, or as traders. In Africa, it is possible amongst neighbouring tribes of the same ethnic origin, to perceive the enormous advance of those who have adopted Islam over those who have not; the former have become almost indistinguishable from their conquerors, the latter remain naked savages.

Christianity and Islam

It may be claimed that Christianity has also been a civilizing influence among the natives of Africa: it may have been so to a limited extent, though the evidences are that those who embrace Christianity very soon relapse into an even more degraded form of paganism; but this is certain, that the white Christians themselves

do not regard their black converts as worthy of equal or even of human treatment. This essentially is the difference between Christianity and Islam : that the latter is based on the brotherhood of man, while the former is based on the superiority of the whites to all other races.

Sc far we have at some length examined the colour problem and considered in detail the various solutions of it that are offered. We have seen in effect that the only attempt that the White races have made to solve this problem is by the imposition of the colour bar,—a barricade of tyranny against "the rising tide of colour." Equally, we have seen that the colour bar is about as capable of withstanding that tide as the legendary chair of the Danish King Knut was to prevent the inflow of the sea. The only effect of the "native policy" imposed by statesmen of the Nordic school of thought has been to accentuate the differences between the White and the Coloured peoples, and to drive them into opposite and hostile camps. Pan-Asianism, the rapidly developing alliance of the Mongolian peoples, pan-Ethiopianism, anarchism in India, all of these have been movements of self-defence, forced into existence by the insistence of the Anglo-Saxon races on the colour bar.

A Menace to World Peace

While it is perfectly right that the coloured races should unite and organize themselves in defence of their interests against White aggression, we cannot think that this division of the world into hostile camps is a healthy or desirable condition. Nor, while there must be political, racial and credal differences between men so long as human nature remains what it is, does it seem right that the degree of pigmentation of men's skins should form a basis of difference and even of feud. As we have shown, the whole idea of colour prejudice is an artificial one, and comparatively new. It was unknown, even among the Anglo-Saxon races until a hundred or so years ago, and even now is not considered seriously in the Latin countries. The colour bar is a line drawn by Imperialist statesmen in order to justify the exploitation and oppression of the coloured races ; beyond this it has no reason or justification, either moral or sociological.

Religion and Colour Prejudice

One would have thought that a religion like Christianity,

theoretically based on the idea of the brotherhood of man, would have combated and counteracted this essentially irreligious idea of differentiation between man and man on the ground of colour. But unfortunately, the influence of Christianity throughout the world has been to strengthen colour prejudice, and even to furnish theological justification for it. In the days of Negro slavery in America, Christian divines were not lacking who defended this practice and quoted from the Christian Scriptures to justify it, and to-day the strongest supporters of the "Colour bar" are to be found amongst the Christian clergy, and amongst what are called "Church-going people." The blame for this does not of course rest either with Christianity or its founder, but with the interpretation which has peen placed upon Christian teachings by a long line of Imperial theocrats. From its earliest days, Christianity has been an Imperial religion, allied closely first with the Roman Empire, then with its mediaeval European successors, and finally with the British Imperialism. However this may be, there is no solution of the colour problem to be hoped for in Christianity.

Socialism and Communism

There is a great deal of talk amongst Socialists and Communists of the brotherhood of man, but European labour has not shown itself particularly anxious to acknowledge brotherhood with the brown, the black and the yellow peoples; indeed in many countries the policy of Asiatic exclusion followed is dictated not by Imperialism, but by Labour, which is jealous of intrusion. Nor does the record of the Russian Bolsheviks in their dealings with the Asiatics on their borders suggest that they are any more broad-minded than the *bourgeois* or the Capitalists.

Islam, The Only Solution

No, it is from Islam, and from Islam only that we can look with reasonable confidence for a solution of the Colour problem. In theory, Islam is based, not only on the equality, but on the brotherhood of man. And unlike other religions, this theory is, and always has been, directly translated into practice. We have seen how in the past, when Muslim conquerors have subjugated the peoples of other and less virile races, they have admitted the latter, on their acceptance of the higher civilization and purer ethic of Islam, to absolute equality and brotherhood. The Saracens

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and the Osmanli Turks in Europe, the Chagatai Turks of India were not only wise and beneficent rulers, they were at one with their subjects. Very soon, they forgot that they were conquerors, men of a superior and more virile race, and settled down among the peoples of the lands they had conquered as brothers and equals. This in fact is the main difference between Islam and Christianity—that with the former, the brotherhood of man is a living reality, with the latter it is a mere pious platitude. Wherever the higher civilization and ethic of Islam has penetrated, the result has been to raise the aborigines to the level of the superior race ; where Christianity has gone, the result has been to depress and degrade, if not to exterminate the aboriginal races.

Conclusion

Wherever in fact the faith and civilization of Islam prevail there is no colour problem ; and when, by the Grace of God, the True Faith has spread to the four corners of earth, the colour problem will have disappeared. Slowly but surely this great work is progressing, not by force of arms but by peaceful penetration, and the day is not far off when in a Muslim world, there shall be neither bond nor free, Jew nor Gentile, black nor white, but all men shall be brothers in Islam. And to this work, the whole force of the Ahmadiyya Movement and its Founder and Leader is steadily contributing.

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ISLAM AND INSURANCE

[By Mr. M. A. Hafiz, Calcutta]

If a referendum is made to the Muslim *Ulema* (theologians), barring a negligible few, all will say that insurance is *haram* or forbidden by Islam. To challenge the *Ulema* is the order of the day. Whatever they say against modern tendencies is supposed by our educated young men to be the outcome of ignorance and lack of the appreciation of true values. The article on "Islam and Insurance" published in the July issue of the *Review of Religions* is an instance of such challenge to the *Ulema*. M. S. M., the writer of the article, is a staunch supporter of insurance. In his article he has quoted several ridiculous objections against insurance received by him in course of his talks with Muslims. He has depicted the brighter side of insurance with the skill of an artist. But it is a pity that neither he himself has been able to see, nor has he come across any such Muslim, who could show him the darker side of the insurance system.

Not long ago I was a supporter of insurance. Of course I was not an insurance agent then. My support of it was purely on humanitarian grounds. The picture of our society was before our eyes. Incidents like the one described below are of daily occurrence. My friends Mr. Mukerji and Prof. Hamid died in the prime of their career, each leaving a widow, one marriageable daughter and two minor sons. The former left no property but had insured his life for Rs. 30,000. The latter was a staunch Muslim. He did not insure his life but left property worth about Rs. 3,000. Mr. Mukerji's widow is now maintaining herself and her children as comfortably as during her husband's lifetime. She has married her daughter in a good family. Her son-in-law is a pretty high official under the Government. But the story of Professor Hamid's widow is a pitiable one. Since her husband's death she has shifted to a cheaper house in an unhealthy locality, has kept no servant and has

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lowered the quality of food. The misrey of her life could better be imagined than described. Her daughter has been married but the son-in-law is hardly what one would expect for a man of Professor Hamid's position.

This is a true picture of our society, the names only are fictitious. Any institution that helps to remedy this pitiable condition cannot certainly be un-Islamic. But there is one condition. To help one man you must not rob thousand others. If insurance companies do their business subject to this condition, they cannot be un-Islamic. But those who are acquainted with the working of insurance companies and how they earn their profit, know it for certain that these so-called highly beneficial bodies actually rob thousands and thousands of people to render help to a limited number of individuals.

What is an insurance company? How does it work? An insurance company is a company registered under an Act of the Government of the country and conducted under the principle of average rate of death, fire, accident, etc. Suppose a hunderd years' record of death in a country is examined and it is found that the average rate of death is normally sixteen per thousand. To start an insurance company you may take this rate at twenty, to be on the safe side. Then to assure one thousand people that under your scheme their dependants will in each case get one thousand rupees, you will have to ask each of them to contribute to you annually or quarterly or monthly so much as will make up ten lakhs of rupees in spite of the normal rate of death and your cost of running the concern. You calculate the rate that will make this possible and register a company. To ensure that your company does not cheat the public, Government takes a reasonable amount of money as security. For this security money, the Government pays the company interest. After investment in Government security, the company has got lot of money left in its hands. This money is invested in various other forms, mostly if not all, bringing interest to the company. This interest the company cannot forgo. To give security to the Government is compulsory and interest must come from this source. The running cost of the company is recurring and fixed. The

company must invest its money in such a way that its profit, or at least the greater part of it, is also fixed and recurring. Interest is the surest way for this. If the company avoids interest, the chances of its failure will be greater than its success. Because it will have to pay house-rent, establishment charges and other incidental expenses every month and every year; but it may not earn any profit at all in a year if its money is not invested on the basis of interest. The only other alternative for its success is to increase the rate of contribution from its policy-holders, but in that case few people would like to hold its policy. Then there is competition in the field. No company can avoid interest and successfully compete with others which do not avoid interest.

To summarize what has been stated in the foregoing paragraph, an insurance company is a co-operative interest-taking society which also renders help to the dependants of those of its members who die a premature death. If interest is forbidden in Islam, it cannot be allowed simply because the individuals do not take interest directly but indirectly through an organization created by their combination into a registered body.

Those who have studied the economic system of the modern world, know it for certain that insurance and banking are the two legs on which stands the Devil of interest, strangulating millions and millions of the children of Adam. Islam as the final religion of the world must kill this Devil and rid mankind of the miseries brought by it. So runs our religious belief and to be consistent with this belief we must not be a party, directly or indirectly, to any institution that supplies the life-blood to this Devil of interest.

It is curious indeed that M. S. M. has tried to defend interest on the plea that Government cannot do any big capital work unless it takes loan. A loan will not be forhcoming without paying intetest. Therefore the interest taken by insurance companies from Government for the money they advance is not an evil. In other words, M. S. M. not only supports insurance, but also interest taken from Government. We do not admit this

proposition. We maintain that interest in all its forms is injurious to humanity at large. We also maintain that loans without interest will be forthcoming if the Government wants it. Let us inculcate true patriotism, fellow-feeling and sympathy. Let us realize the miseries of a heavy Governmental sinking fund which brings in its wake heavier taxation on the country. If the rich pay a part of this heavier tax, they get back their money in the shape of interest from Government. As a result, it is the poor who are made to bear the whole burden of this heavier taxation. Let us ask our conscience whether this is a desirable state of affairs. If this is not a desirable state of affairs, why should it be unreasonable to expect that the mony required for big capital works will be found through loans without interest?

To discuss the evils of interest is outside the scope of this article. What I want to establish is that insurance companies are so many interest-taking societies. If this is admitted, and in a way M. S. M. has admitted this, one cannot but admit that insurance is to be treated in the same way as interest.

One word more before I finish this article. On account of the total prohibition of interest in Islam, the Muslim community is positively at a disadvantage under the interest-ridden economic system of the modern world. I do not minimize the gravity of this fact. But to us the remedy does not lie in a violation of the commandment of God. The true remedy lies in giving a bold fight to change this economic system. Those who have lost faith in Islam as the unalterable and final religion of the world may think it impossible to change this economic system and inaugurate a better system conforming to the teachings of Islam. We believe, the Revivalist and Regenerator of Islam has already appeared in the person of Ahmad, the Promised Messiah and Mahdi. We see the Hand of God working against this anti-Islamic economic system in the form of Socialism, Communism, Bolshevism, War-debts, high taxes and the world-wide economic difficulties. We hear the trumpet call everywhere that there is something wrong

somewhere. The world does not know where the wrong is but we know it on the authority of a divine messenger of God. What reason have we to despair? We must give battle to the present satanic economic system of the world and either die or kill as the soldiers of God. Till the war is over, we must patiently bear its hardships. We are sure that the ultimate victory will be ours. The mission of no divine Prophet has ever failed and we cannot fail.

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SOME IMPORTANT DATES IN WORLD'S RELIGIOUS HISTORY

B. C.

2000 – 627	Shu-King, the Chinese *Book of History*.
1765—585	Shi-King, the Chinese *Book of Odes*.
1000	Approximate date of collection of Vedic hymns
	Approximate date of Zoroaster.
800—500	Books of the Brahmans and Upanishads.
800	Amos prophesying.
750	Hosea prophesying.
740	Isaiah prophesying.
627	Jeremiah begins prophesying.
604	Lao-tsze born
551	Confucius born
500	Approximate date of birth of Goutama Budha.
427	Birth of Plato.
384	Birth of Aristotle.
250	Approximate date of *Bhagavad-Gita*.

A. D.

570	Birth of the Holy Prophet Muhammad.
622	Flight to Medina.
800	Sankaracharya teaching.
1100	Ramanuja teaching.

ACROSS THE WORLD OF ISLAM

Muslims in Rumania

According to *the Muslim Revival* for June 1933 three prominent Muslims of Rumania, while on their way to Mecca to perform *Haj*, stopped at Qud; for a few days and in an interview gave the following interesting account of Muslims in Rumania:

> In Rumania Muslims number between 70 and 80 thousands and reside mostly in the different towns and cities of Aluba. In Bazarjan, Kostanja, Salister, Taulja and Kaza Majidia they form the majority of the population. Rumanian Muslims are generally agriculturists but some of them are engaged in trade as well. From financial point of view they are in a satisfactory condition. They talk with each other in Turkish. As the study of Rumanian language is compulsory so they are well-versed in that language also. The Government of Rumania is above communal feelings and bigotry. Muslims are free to worship the Almighty in their own way. Throughout the country four " Muftis " and four " Kazis " look after their religious welfare and decide their quarrels according to the principles of Muslim Law. There are many expert and well-known Muslim doctors and pleaders. In the Municipal Boards and Corporation of many towns and cities there are Muslim members. In the army also Muslims are employed in a large number and some of the prominent officials are Muslims. Muslims' religious places enjoy complete freedom, where ' Imams ' and ' Khatibs ' serve the public. In Bazarjan only there are ten mosques, managed by a board of trustees. The income derived from Muslim trusts in Kostanja is greater than the income derived from the Muslim trusts in Barajan. Rumanian Muslims still wear Fez and seldom use hats. Muslim women generally observe " purdah ", speak Turkish and write in Arabic script. Rumanian Muslims hate to follow in the foot-paths of Angora Muslims, so in Rumania books and periodicals are still printed in the Arabic script.

Islam in America

The Manager, American Islamic Centre gives the following account of the Muslims living in America.

The Muslim population in America is given by different authorities at from 50,000 to 250,000, the last number being more correct. The majority are found on the plantations of South and Central America, as labourers. Many finding themselves barred from North America have settled in these places. Opportunities in North America are only for the White Race and then one must have plenty of money. The Muslims in South America are found mostly in Argentina, Brazil and Guiana ; the Island of Trinidad has also a large number. Brazil offers numerous opportunities for the Muslims who wish to work hard, and it is a pity that groups of the Muslims do not ask for land grants and form colonies of the Muslims. Large Japanese colonies exist, mostly of poor farmers who had no future at home but who by hard labour are reclaiming the rich lands now covered by jungle. In Central and North America the Muslims are mostly spread out in many countries and states. Muslims who came here in their youth from Arabic-speaking lands often have forgotten how to read and write Arabic. Many of those who marry Christian women see their children brought up as Christians. The Converts to Islam in North America number about 5,000 ; most of these are American Negroes. The White converts number about 1,000. There are several groups that meet in rented places for prayer ; also at Brooklyn, New York, U. S. A., there is a Mosque owned by a group of Tartar Muslims. At New York City there is a branch of the international Cairo, Egypt Organization, known as The Young Men's Muslim Assosiation, also a Society known as the Muslim Brotherhood who work as a local missionary group. At Chicago Ill. there is the Moorish Science Temple, which has several branches : also there is the Ahmadiyya Movement in Islam which has branch missions at Pittsburgh, Pa., U. S. A. ; Cincinnati, Ohio, U. S. A. ; and Indianapolis, Indiana, U. S. A. Also at New York there is Sufi Abdul Hamid who is introducing Islam among the Harlem Negroes through his recently formed Society. The American Islamic Association whose head quarters is the American

Islamic Centre is trying to lead the Muslims to unity on a non sectarian and non-political basis.

World Muslim Congress

The World Muslim Congress that met in Jerusalem this year in April was attended by prominent Muslims from the following countries :

(1) Algeria, (2) Caucasia, (3) Ceylon, (4) Chinese Turkistan, (5) Egypt, (7) Hedjaz, (7) India, (8) Iraq, (9) Java, (10) Lebanon, (11) Morocco, (12) Nigeria, (13) Palestine, (14) Persia, (15) Russia, (16) Syria, (17) Trans-Jordan, (18) Tripoli, (19) Tunis, (20) Turkey, (21) Yemen, (22) Yugo-Slavia.

The following are the important decisions arrived at :

1. Cyclic general Congress, by the name of 'Moatemarul-Islam Al-Am' (World Muslim Congress) will be held for Muslims throughout the world.

(2) To cultivate the spirit of co-operation amongst Muslims irrespective of race, and sect, to foster among them education and Islamic virtues, and develop the spirit of general Muslim brotherhood.

3. To protect Muslim interests and secure the safety of the Holy places from all foreign domination or interference.

4. To protect Muslims against Christian missionary activities.

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5. To undertake the foundation of universities and scientific institutions with a view to unify Muslim education and to teach Arabic to the Muslim Youth. The first step will be made, however, by founding in Jerusalem a university under the name of the 'Al-Aqsa University.'

6. To consider other questions of paramount importance to Muslims.

7. The Congress will be convened every second year in case of emergency and with the consent of three quarters of its members, the Executive Committee may convene an extraordinary meeting of the Congress.

8. Jerusalem will be the centre for the activities of the Congress which will have full right to choose another centre so that each Congress will decide upon the meeting place for the following session.

9. An Executive Committee of 25 members will be elected by the Congress in such a way as will enable them to represent as many of the Muslim nations as possible.

10. A Muslim University consisting of several faculities which will meet the religious as well as the material requirements of Muslims in the world, so that those who have completed their secondary education may not go to non-Muslim Universities, will be established in Jerusalem under the name of ' Masjid-i-Al-Aqsa University.' The language of the Holy Quran will be the official language of the University.

11. A preparatory class will be opened in the University to teach the language of the Holy Quran in a new practical and systematic way to students who have not reached in their study of Arabic the stage at which they would be able to understand the lectures given to them.

12. The University Board will take special care to communicate to the Muslim educational associations and to principals of schools in all Muslim countries, the programme that they must follow in teaching Arabic to non-Arab students who desire to learn it from their childhood, and to help those amongst them who desire to join the University and follow its lectures.

13. A Dictionary for the language of the Holy Quran will be written according to the new method which will include modern scientific and technical terms as well as the explanation of words to the latest scientific knowledge. In this connection it has been decided that the Dictionary should be written by Arabs and Muslims, that the centre of work should be in Egypt, that Muhammad Ali Pasha Alluba should be authorized to undertake the achievement of the work connected with the Dictionary.

The World's Oldest University

A correspondent in the *Statesman* gives a long account of

the reforms that are taking place in Al-Azhar (Egypt) the world's oldest university from which we take the following:

During the last 20 years a new order has been gradually introduced, side by side with the old. The role of the old mosque-schools in opening the way to a career of learning and religion by teaching boys the Koran is now taken by properly organized primary and secondary schools with a modern curriculum, of which there are six or seven in Cairo and the provinces.

The University itself is divided into three Faculties, of Theology, Law, and Letters, which are housed in modern buildings, separate from the mosque, and a good part of the teaching staff consists of lay professors who have received their training in Europe.

The primary and secondary courses together cover nine years. The university course consists of four years of study in one of the Faculties, followed by at least as many years of specialization, according to whether the student intends to become a preacher, a teacher, or a jurisconsult. Only after he has completed his period of special study, *i.e.*, when he is nearly 30, can he receive the Alimieh Certificate, which makes him a full-blown *alim*, a man of learning. Hence the products of the new system are only just now graduating; so soon as they are available in sufficient numbers the old-fashioned classes in the mosque will be abolished and the *liwan* will be kept for occasional public lectures only.

The revolution thus wrought has been enormous. Twenty years ago the Azharite in his Sheikh's robes and turban was regarded by the Europeanized *Effendis* of the Government schools as a creature entirely removed from modern existence. Nowadays he is much alive to passing events as any of them, and can compete with them without difficulty in most subjects.

This change was inevitable if Al-Azhar was to keep its place as the first seat of learning in the Moslem world. With all the principal Moslem countries modernizing themselves fast in the light of western ideas it was bound to face progress as well. Time was—and not so very long ago—when it was the sole source of erudition in Egypt. When, however,

towards the end of last century Egypt acquired a complete system of lay education, culminating in a modern university which taught most of the known arts and sciences, the limited and mummified learning of Al-Azhar ceased to satisfy the modern generation. Moreover the *ulema* themeselves began to be aware that a different type of sheikh was needed to defend the teaching of Islam against the criticisms of Moslems who had grown up in contact with Western civilization and whose faith was liable to be sapped by the influence of modern conditions of life.

Since 1926 Khaled Bey has been responsible for reorganizing the curriculum and for introducing the study of modern science under teachers trained in Europe. His efforts have been highly successful. Nevertheless the school remains an austere one to European eyes. For instance, the subjects laid down for the primary classes, consisting of boys between 12 and 16, number no less than 19, and include such formidable items as ethics, Moslem law, monotheistic divinity, and morphology. No doubt the lessons are not so terrifying as the titles would suggest, but such a syllabus implies an excessively serious type of instruction for a small boy.

There are plenty of faces to be seen among the senior students which testify to a quick and energetic intelligence. Modern languages are not yet included in the teaching at Al-Azhar, but many of the students attend language schools in their spare time in order to be able to read foreign books, and they crowd to the lectures of such popular teachers as Dr. Taha Hussein, who is regarded by the *ulema* as a dangerous heretic.

The spectacle of these hybrid products of a new and an old system straining after free thought gives one to think. Will they not, when they get into positions of authority, wish to move too fast in the way of reforms? The problem which faces the *ulema* in adapting their institution to modern conditions is an extraordinarily difficult one. Their leading men, although formed in a worn out school of thought, are by no means obscurantist. They are alive to the value of the new learning, and wish to open the gate to it so that their school may absorb just as much of it as it can digest in order to be

fortified and regenerated. But very wisely they fear to let in the flood, lest the very pillars of their religion be loosened. Time alone will show how this stronghold of Islam will stand the cure which it is now undergoing for its rejuvenation.

Afghanistan

Under the wise, firm and benevolent regime of Nadir Shah, Afghanistan is making sure and steady progress in all departments of national life. The Afghan Government is making full use of all modern intruments for national progress, taking scrupulous care, of course, not to use any of those methods and means which being in apparent conflict with Islamic teaching and the traditions of the very conservative Afghan race, are calculated to wound their religious susceptibilities and national pride. One of the steps taken to improve the economic condition of the country is the establishment of an Afghan National Bank with the co-operation of the Afghan Government and a royal decree has been established in its favour.

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It is stated that the bank, which has been formed as a joint stock company and is founded on a "constitutional basis," has been granted the following State monopolies:

(1) Purchase and sale of foreign bills of exchange;

(2) The issue of bank-notes;

(3) Executing all Government purchases and sales, for instance, all sorts of machineries, motor-cars, plants, apparatus and especially construction materials, drugs, medicines, all sorts of metals, silver, copper, taxtile material and stationery;

(4) Purchase of sugar, petroleum, kerosene oil and all other sorts of oil;

(5) The first right to exploit the mines or to establish industrial institutions in Afghanistan.

It is further stated that the bank has recently opened branches at important commercial centres within Afghanistan and also in India, at Peshawar, Quetta and Karachi. A branch in London has also been opened and branches at Bombay and Berlin will be opened during the year.

Muslims in the Punjab

According to the Census Report 1931, the Muslims in the Punjab number 13,332,460 (7,241,612 males and 6,090,848 females) in British Territory, as against 11,444,321 (6, 195, 738 males and 5,248,583 females) in 1921, which means an increase of 16·5 per cent. In the Punjab States their number is 1,597,436 (874,771 males and 772,665 females) as against 1,369,062 (751,819 males and 617,243 females) at last census, or an increase of 16·7 per cent. The proportion of Muslims in British Territory and Punjab States to the total population is 56·5 per cent. and 32·5 per cent., respectively, while in the Province it is 52 per cent. The Muslim population has never shown a decrease in any of the past censuses. During the last fifty years their proportion in the total population has risen from 48 to 52 per cent. indicating that the increase among them has been at a greater rate than among the rest of the population.

The increase in the population during the past ten years has been greatest in Montgomery District, but here the total population has also increased by over 40 per cent. The same is the case with Multan and Bahawalpur where the percentage increase is next highest. The increase is Sheikhupura, Lyallpur, Lahore and Amritsar has been fairly big. Hissar, Ludhiana, Gujranwala, Jhang and Mianwali come next followed by the north-western districts of Gujrat, Shahpur, Jhelum, Rawalpindi and Attock, the south-eastern districts of Gurgaon, Rohtak and Karnal, and Ambala and Hoshiarpur. There has been only a small increase in Dera Ghazi Khan, Kangra and Bilaspur, and the least in Muzaffargarh and the rest of the Himalayan Natural Division.

In the greater portion of north-west dry area the rise among Muslims has been smaller than that in the total population. This is true of Montgomery, Multan, Bahawalpur, Muzaffargarh, Shahpur and Gujranwala. The same applies to the sub-montane districts of Gujrat and Sialkot and the Indo-Gangetic Plain district of Jullundur. The slightly greater increase in the extreme western district, from Rawalpindi to

Dera Ghazi Khan, is only 1 per cent. above the increase in the total population.

The only other people of this part of the Province are Hindu traders who do not show the same increase, as the Muslims gain is in some of these districts no doubt partly due to the demobilization of a considerahle number of Muslim soldiers during the last decade. The next higher rise is in Sheikhupura, Ferozepore, Patiala and Jind. The increase in the first-named is partly due to the immigration of tenants, field labourers, etc , which is still going on from districts such as Jullundur and Sialkot. The increase in Lyallpur is due to the recent extension of colonization, and in Lahore to natural causes and immigration to the city. The higher percentage increase in south-eastern districts is due to comparatively smaller increase in the rural population which is predominantly Hindu owing to the increasing pressure on resources or unhealthiness. The large percentage increase in Mandi is of course mainly due to the influx of labourers at Jogindarnagar. The two important causes that have apparently contributed to a proportionately greatest rise among the Muslims in the past, are the comparative healthiness of the tracts in which the bulk of their population resides, and the great economic development which has taken place in those areas.

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PROGRESS OF THE AHMADIYYA MOVEMENT

India

Hazrat Khalifatul Masih II, Head of the Movement is at Palimpur hill station with his family and a part of his staff. His Holiness is enjoying fairly good health and intends to stay there till the middle of September. During his brief sojourn at Palimpur he occasionally visits Qadian. It was on one of these visits that he delivered, a few days back, a soul-stirring and extremely educative and informative sermon on Sacrifice. Those of our readers who have not yet read that sermon but who can afford to do so, would greatly add to their knowledge and benefit themselves very much spiritually, by reading it in the *Alfazl* of July 21st, 1933

England

Maulvi Abdur Rahim Dard, M.A., Imam of the London Mosque, writes in one of his very recent letters :

" As the future constitution of India is being hammered out, a very large number of Indians, belonging to different schools of religious and political thought, are now in England. Many parties are held in their honour which offers us, incidentally, good opportunities to meet them and convey to them and impress upon them briefly though, the importance and significance of our religious activities in the West." In one of the receptions given in honour of Lady Willingdon by the High Commissioner of India, Mr. Dard met among other very distinguished guests, Lord Irwin and Sir Samuel Hoare, the present Secretary of State for India. While passing Sir Samuel had a brief chat with Mr. Dard and told him that he was doing all he possibly could to advance India's cause and also to protect Muslim interests. Mr. Dard was also invited in the reception arranged in honour of the Indian delegates by His Majesty's Government at Hampton Court Palace where he, among other well-known persons,

met Lady Hoare, the gifted wife of the Secretary of State for India.

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West Africa

Mr Nazir Ahmad, late Ahmadi Missionary to West Africa was entertained at a tea party by the Ahmadies of Qadian in which Hazrat Khalifatul Masih II was also present. An address of welcome was also presented to him in which a great tribute was paid to his services and sacrifices in the cause of Islam. Mr. Nazir Ahmad gave a befitting reply in which he dwelt at some length on the efforts that the Ahmadi Missionaries have made in the past and are still making to acquaint the ignorant, illiterate and superstitious heathens of the Dark Continent with the teachings of Islam. We take the following excerpts from his speech :

" Gold Coast is situated on the north-west Coast of Africa. As it is very far away from India, very few Indians are found there. A large majority of its inhabitants are agriculturists. They grow cocoa. Many languages are spoken in these regions. In fact every district of Gold Coast has its separate and distinct dialect. Educated people know and speak English. Our missionary activities are also conducted in English. With the exception of a few Morrocans very few people know Arabic. The British Government rules the country through the local chiefs. Our relations with the Government are friendly. When Maulana Nayyar founded that mission he had to meet with some opposition, from the Government. Mr. Hakeem, his successor also had his troubles. But now the attitude of the Government has taken a change for the better in spite of the fact that Christian missionaries leave no opportunity to place obstacles in our way. On account of the scarcity of railways journey is generally done by motor buses. The inhabitants of the place are heathens. Some of them are Christians.

" Christian missions were established in Gold Coast about 200 years ago. Christian missionaries carry on their propaganda through schools, which with the exception of four or five Government schools, in a province equal in area to that of the Punjab,

are under their entire control. Almost all educated people have become Christians. It is no exaggeration to say that it is not possible to get high education, in fact education of any sort, unless a person becomes Christian or pretends to be so. Christian missionaries seldom give lectures.

" We convey the message of Islam in several ways. We give lectures, publish tracts and articles in newspapers. We have five schools of our own in which when I left Gold Coast, 369 students were on roll. Five Ahmadies and eight Christian teachers are on the staff. It is impossible at present, not to employ Christian teachers In these schools Arabic and Theology are taught.

" In those parts of Africa Ahmadiyyat is making rapid progress. The number of Ahmadies is between 5 and 6 thousand souls. About 60 centres of the Movement have been established at different places. Every community has its Amir. In the whole of the Province, in addition to the honorary preachers, there are 8 paid preachers who are all local Ahmadies. The whole Province has been divided into six sections. Every section has its own preacher. The Ahmadies are generally very regular in the payment of their monthly subscriptions. During my stay in Gold Coast, 243 persons became Ahmadi in 1929-30, 384 in 1930-31, 1,119 in 1931-32 and in 1933 up to April when I left 847 persons had joined the Ahmadiyya Movement. One of our five schools receives Government aid."

America

Sufi Muti-ur-Rahman, M. A., Ahmadi Missionary in Chicago (U. S. America) in one of his letters writes:

" I have come back to Chicago from a long and protracted missionary tour. In the beginning of April I went to Kalamazoo Mich. (we are not sure about the correct spelling of this name and also of the names of some other towns which are referred to in the letter as Mr. Muti-ur-Rahman's original letter is in Urdu and we have translated it into English). There I met a Greek Ahmadi and the editor of the local daily paper who wrote

a long and appreciative note about the Ahmadiyya Movement in his paper. From Kalamazoo Mitch I went to Grand Rapids Mitch where a large party of Syrian Muslims live who have great respect for me and always arrange meetings whenever I happen to visit their town. At the occasion of my recent visit to them, they arranged a controversy with a Christian missionary, back from Africa on leave. Needless to say the Christian missionary suffered a severe defeat which fact has brought many Arabs very near the Ahmadiyya Movement. During my stay of 11 days in the above town I gave 8 lectures. Fifteen people agreed to become subscribers to the *Muslim Sunrise* It may be mentioned in the passing that a detailed account of my controversy with the above-said Christian missionary has been published in an Arabic journal the *Albiyan.* From the above town I went to Detroit where we possess a well-established centre of our Movement. I stayed there for about four weeks and every evening I addressed a gathering on a different topic. Fifteen persons joined the Movement. From Detroit I went to Mainsfield where some Albanian Muslims live. A very well-known writer of the place gave me 8 subscribers for the *Muslim Sunrise.* The Muslims in this town are very sympathetic towards our Movement and admit and admire the great work we are doing In Indianapolis I gave five lectures and secured four converts. In Indianapolis several Ahmadies live. From a week's stay in Indianapolis I went back to Detroit to give a speech at a meeting in which the representatives and spokesmen of different religions spoke. My lecture created a very good effect. I addressed two other meetings and after a four days' stay in Detroit I arrived back in Chicago from a very successful tour in which 60 persons in two months joined the fold of Islam.

Java

We have lately received a brief account of the great religious controversy that took place a few weeks ago, between Maulvi Rahmat Ali and an orthodox local Maulvi which we summarise below:

"The Ahmadiyya Community of Java and Sumatra publish two papers *Islam* and *Sinar Islam* in those islands for

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the propagation of Ahmadiyya views. The Anjuman Himayat-i-Islam, Java, publishes a journal *Pembela Islam* in which efforts are generally made to refute our arguments. To end this constant journalistic controversy once for all our missionary Maulvi Rahmat Ali decided that a public controversy should take place with a representative of orthodox Muslims in Java on all debatable points. The non-Ahmadies agreed to our Maulvi's proposal and a public controversy was decided to take place on April 13 and 14.

"The news of the holding of the controversy attracted so much notice that Muslims from all over Sumatra and Java sent their requests to the Anjuman Himayat Islam to allow them to be present at the controversy. The number of requests exceeding all legitimate bounds, it was decided that the controversy shou'd take place before the chosen representatives of the Muslims of all big towns of Java and Sumatra. The number of these representatives from almost all the important towns of Java and Sumatra was more than 1,000. Representatives of Muslim Anjumans from Singapur and Borneod also came. Fifteen representatives of the most important journals of these islands and two Government officials were present at the controversy. The services of three short-hand experts were requisitioned to write down the detailed account of the controversy. Before the controversy a sub-committee consisting of 11 members, 3 Ahmadies, 3 non-Ahmadies and of 5 non-parties gentlemen was appointed to publish the full account of the controversy in a book form. The large number of the audience necessitated the putting up of a loud speaker. The controversy lasted for three days. Maulanas Rahmat A'i and Abu Bakar represented the Ahmadiyya view point, the orthodox Islam was represented by Maulvi Hasan. Without going into the details of the controversy it would suffice to say that the non-Ahmadi Maulvi was completely routed. The controversy has created great stir in Java and Sumatra. The Ahmadies were entertained at a sumptuous dinner by the Anjuman Himayat-i-Islam. Another controversy is proposed to take place in the month of September. The rapid spread of Ahmadiyyat in the East Indies has bewildered the non-Ahmadies and the Christian missionaries."

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NOTES AND COMMENTS

Christian Admission of Muslim Tolerance

Islam has been maligned and misrepresented most by Christian writers and missionaries. But no amount of filth thrown at it could have hid the beauty of its principles, ideals and teachings The Christian propaganda against Islam seems to have spent itself and even in quarters most inimically disposed towards it the need of a change of attitude is being increasingly felt. We see that in Christian periodicals a specific side of the Islamic teaching or the character of the Holy Prophet or that of his illustrious successors and great companions is sometimes appreciated and admired, though grudgingly and haltingly. Writing about the spread of Islam among American Negroes in the July number of the *Moslem World* Mr. Pierre Crabites says :

> When Jerusalem fell in A. D. 637, instead of offering the inhabitants of the conquered city the alternative of death or conversion the Moslem (Omar) issued a *ukase* which breathed a spirit of broad humanitarianism.
>
> I think that I should cite part of this *firman.* I know that many writers say that it is apocryphal. It, however, marks the spirit that characterised the policy of the Caliph. As such, one of its clauses is of special interest :
>
> "This is the *firman* of Omar-ibn-il-Khattab. It constitutes a treaty with and a token of alliance in favour of the honourable and respectable Patriarch Sophronius, Patriarch of the Melchite nation and residing at Tor-il-Zeitun, in the Holy city of Jerusalem. It affords protection to his subjects, priests, monks and nuns, wherever they may be. No harm will come to them as long as the Christian leader who is granted our protection, respects the covenants in virtue of which our safeguard has been given."
>
> The kernel of this edict, to my mind, resides in those words in which Omar speaks of the Christians constituting a

nation whose soverign is the Patriarch. The recognition goes further than rendering unto God the things that are God's and unto Caesar the things that are Caesar's, for it accepts the Patriarch not only as the spiritual, but also as the temporal shepherd of his flock. It gave Sophronius greater power than he had enjoyed under the conquered Christian rulers."

Again he says :

It will be recalled that when Constantinople fell in A. D. 1453, the High Priests of the Greek Church, instead of encouraging their flock to fight to the death, were staging a fifteenth century Democratic Madison Square Garden Convention. The Patriarchate was vacant. The Bishops were holding a bitter and unending conclave to fill the post when Muhammad the Conqueror entered their capital.

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Their wrangling displeased the victorious Muslim. It made no difference to him whether the sceptre fell to McAdoo, Smith, Underwood or Davis. He wanted to do business with an authorized spokesman of the Orthodox Greek nation. He, therefore, sent for the various campaign managers and gave them eighteen hours in which to choose a standard-bearer. In dismissing them he said, " If you fail to act within this delay I shall have all of you summarily put to death."

It goes without saying that these prelates no longer procrastinated. Their choice fell upon an extremist named Gennadius. As soon as the Sultan was apprised of this election, he invited the Patriarch and a group of Bishops to a sumptuous banquet.

It was a " dry " feast, for Islam had had Prohibition since A. D. 640. When all had imbibed freely of the Muslim grape juice Muhammad the Conqueror told one of his men, in an audible whisper, to bring forth the sword." When Gennadius heard these words he turned pale. He thought that his death-knell had sounded. But, instead of severing the Patriarch's head from his body the Muslim chieftain said :

" I confer this sword upon you. It witnesses that I confirm all of your traditional privileges."

And just as Sophronius had perceived that he was more powerful under Omar than he had been under Christian rulers,

so also did Gennadius find his authority greatly enhanced by the defeat of the Greek Emperor. He became a bishop with temporal powers, whereas his predecessors had been merely spiritual leaders."

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Heredity

Islam attaches due importance to the influences of heredity and environments. It expects a Muslim to be very careful about the selection of his or her future partner in life. The marriage of good and righteous men with women of dissolute and abandoned character is positively forbidden in the Quran. In the same way a Muslim is required to shun bad company. كونوا مع الصادقين "Keep company with the truthful and the righteous," says the Quran. To what large extent heredity affects the life of a person is well illustrated by the following two instances, one of a man of good moral character and the other of questionable morals. We have taken these two instances from the well-known book, *Fighting the Debauchery of our Boys and Girls.* They amply show that it pays to be good :

Mase Jukes, born in New York in 1703, was shiftless, lazy, drunken. He married a common prostitute. From this union these descendants have been traced :

Delinquent and dependent	300
Died prematurely	200
Drunkards	145
Viciously diseased	295
Prostitutes	90
Total ...	1,030

Jonathan Edwards was born in 1730. He came of Puritan Stock, clean, upright, religious. These descendents have been traced from his union with a Christian woman :

University Presidents	13
College Presidents	65
Prominent lawyers	60
Prominent physicians	90
Ministers	200
Progressive farmers	300
Prominent authors	32
Total ...	760

Turkish Women—Yesterday and To-Day

In a recent book published in Turkey by Nazihe Muhittin and entitted "*Turk Kadini*" the contrast is drawn between the Turkish women of yesterday and of to-day :

"What a big difference between the unfotunate woman a few years ago, who did not know how to utter a few words, bore the rings of slavery on her feet, the chains of prejudice and fanaticism around her neck, and the black veil of inferiority on her face, and the free and independent Turkish woman of to-day who walks in the direction of her own choice and satisfaction.

"The unique leader of the revolution of the Republic, immediately after saving the country from the hopeless situation, stretched out his great emancipating hand to the Turkish woman. He brought her status to the same level as that of her man fellow-citzens.

"He said to the woman ! "Study together, work together, earn together, enjoy the same respect in facing life with men. You are equal before the law.

" The woman whose talking was considered as sin yesterday, makes her melody heard in theaters to-day. Yesterday the sole business of woman was to cook in the kitchen and to nurse her child ; to-day the doors of all aspects of life are wide open before her. Yesterday woman called on the physician with shame and a sense of sin ; to-day she herself has become a physician. Yesterday the Turkish woman, while speaking a few words of defence before the Court got pale and perspired under her thick veil ; to-day she is sitting herself as Judge in the Court. Yesterday woman was nothing before the law, to-day she is entitled to almost all the so-called rights of man.

" So far we have watched the beautiful and attractive side of the scene ; now let us turn to the other side.

" In a spring day let us stop at a public garden. We see men and women together ; this is all right ! But we see liquors on the table, around which women are trying to show that they are by no means inferior to men in drinking. In drunkenness and gambling women are showing equality to men !

" Freedom is not given to the Turkish women to secure equality with men in cafes and before the liquor tables. If we are using our freedom in this way, we are misusing the sacred rights and responsibility that are granted to us."

Nobody can grudge the Turkish woman her newly acquired emancipation. But it is no emancipation, if her so-called bondage of the veil and seclusion in the house, gives place to a bondage

of a worse stamp and character. What profits her, in the words of the Bible, if she loses her soul and gets the whole world. She will be considered to have become really emancipated only when boldly shattering the shackles of primitive conservatism she will courageously refuse to put on the shackles of thoughtless modernism.

Christianity's enormous enterprise in India

According to the *Literary Digest* (U. S. America) Christian missions, Catholic and Protestant, in India constitute an enormous enterprise that ramifies into many phases of the country's thought and life. A force of more than 6,000 foreign missionaries, associated with well over 50,000 Indian workers, preachers in every province, conducts over 12,000 'recognised' schools, operates more than 200 hospitals, and, in addition, maintains a host of other institutions, such as dispensaries, leper asylums, tuberculosis sanatoria, orphanages, homes for women and the like."

Enormous sums of money have been expended and hosts of Christian preachers have worked in India for the last 150 years with a zeal and determination that know no defeat to win India for Jesus Christ and yet the Indian masses are as indifferent towards Christianity as when the Christian missions were started 150 years hence. If but a hundreth part of the money and endeavour expended to Christianize India, had been spent in Islamising it, India would long ago have been a Muslim country. Christian missions all over the world have altogether failed to achieve their object. The cause of this failure lies in Christian ideals being quite unsuited to the needs of man's every day life. The problems of human life are too vast and complicated to be solved by a few indefinite moral dictums, however pleasing they may sound to the ear. We want something more definite and detailed to tide over the difficulties and embarrassments that confront us at every step in our daily existence than to be repeatedly told that we should not resist evil and love our enemies. This is precisely what Christianity fails to give. A complete code of moral, social and economic laws is what man badly needs and that is what we emphatically claim Islam offers him to the exclusion of other faiths.

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NOTES ON THE HOLY QURAN

بلى من كسب سيئة واحاطت به خطيئته فاولئك اصحاب النار۔ هم فيها خالدون۔
والذين آمنوا وعملوا الصالحات أولئك اصحاب الجنة۔ هم فيها خالدون۔

82. Balā man kasaba saiyyi'atan-wa aḥāṭat bi-hī khaṭī 'atu hū, fa'ulā ika aṣḥābun-nār ; hum fiha khali'dūn.

83. Wal-ladhīna āmanū wa 'amiluṣ-ṣāliḥāti,' ula'ika aṣḥabūl-jannah ; hum fi-hā khālidūn.

82. Yea, whoso does evil and is encompassed by his sins, those are the inmates of the fire, therein shall they abide.

83. But they who believe and do good deeds, those are the inmates of heaven, therein shall they abide.

86. As compared with the views of the Jews about punishment and salvation, the Holy Qurān sets forth the Islamic view-point. The truth is, says the Holy Qurān, that he who has an overwhelming preponderance of evil must meet with punishment, to whatever caste or creed he may belong (v. 82), and only he who has purity of faith and action can attain to salvation. (v. 83.)

Almost all the religions of the world monopolize salvation for their adherents and condemn others to everlasting hell. Islam has raised its powerful voice against such notions, declaring them to be false. It does not lend the least support to the idea that salvation will be a free gift to a certain class of men in whose case, punishment, if resorted to at all, will be only a nominal one, but never-ending will be the hard lot of the rest of mankind Islam on the other hand holds that salvation can be attained by combining faith with good actions. Thus, whoever has correct and right convictions and does good deeds that

lead to a true and real relationship with God and sincere affinity with men secures salvation. Mere enrolment of name in the category of believers will not suffice for salvation purposes ; the purity of belief coupled with the purity of action is the one thing needful. If the follower of a true faith falls short of the standard of a right faith and consequently lacks good deeds, he need not harbour any hope for an undue concession any more than a follower of a false faith, with comparatively better deeds, need fear everlasting damnation. Both will meet with punishment in proportion to the gravity of their respective sins, no chance of considering extenuating circumstances being denied to either of them. In short, Islam establishes even-handed justice as a necessary factor in the allotment of salvation and does not make it depend upon any verbal profession or blood relationship.

R. 10

واذ اخذنا ميثاق بنى اسرائيل لا تعبدون الا الله. وبالوالدين احساناً و ذى القربى واليتامى والمساكين وقولوا للناس حسناواقيموا الصلوة وآتوا الزكاة ثم توليتم الا قليلاً منكم وانتم معرضون.

84. *Wa idh akhadna mithaqa Bani 'Isra'ila la ta'baduna il-laltaha, wa bil-walidaini ihsanan-wa dhil-qurba walyatama wal-masakina. wa qulu lin-nasi husnan wa aqimussalata wa ātuz-zakāta, thumma tawallaitum illā qalilam minkum wa antum mu'ridhūn.*

And *remember* when we took from the children of Israel the covenant : 'You shall worship nothing but Allah and show kindness to your parents and kindred and orphans and the poor, and say to men what is good and observe prayers, and pay the *zakāt* ' ; then you turned back withdrawing yourselves, except a few among you.

87. After setting forth the attitude of the Israelites of the Holy Prophet's days towards the Prophets of God and towards their own scriptures and the causes leading thereto, the Holy Qur-ān draws their attention to the teachings which they had been required to follow but which they violated in practice.

This verse does not refer to any particular covenant, but to the vices which were rife among the Jews at the time and which were forbidden them in the Bible. Worship of any object other than God is repeatedly forbidden in the Jewish scriptures. Even the Decalogue clearly prohibits it (*vide* Ex. xx 3—6). Again, kindness to parents is also among the injunctions (*vide* Ex xx, 12). Similarly, for the kind treatment of kinsmen, we have clear injunctions given in Lev. xix, 17 and 18, Ex. xxi, 9, and Prov. iii, 27 and 28. For attention to the orphans, a clear injunction is to be met with in Deut. xiv, 29. Sympathy with the poor is enjoined in Deut. xv, 11. The injunction to deal gently by mankind is found in Prov. iii, 30. The commandment to observe prayer is given in Deut. vi, 13. The injunction for alms-giving may be seen in Ex. xxiii, 10 and 11.

In spite of all these injunctions, the Jews acted quite to the contrary and openly disregarded them. They set up equals to God, some believing in Ezra as the son of God, some taking the word of their divines as revelations and setting aside the dictates of the Holy Writ. Their treatment of their own kinsmen and others was cruel. Their attitude towards the orphans and the indigent was unsympathetic. They were quite devoid of fellow-feeling. They were lax in prayers and alms-giving. It should be noted here too that God has not condemned the whole nation, but has made exception of the righteous among them.

In this verse, as everwhere else in the Holy Qur-an, the sequence of words follows the natural order of importance of the words mentioned. The worship of God is mentioned first. Then mention is made of mankind, who have been divided into two classes: (1) those who deserve good treatment as a right; (2) those to whom we show kindness as an act of charity. The first class is mentioned first, because in their case there is a sort of obligation, a debt to be paid. Those who are to be treated kindly out

of charity are mentioned afterwards, the degree of need in each case determining the sequence. Last of all, acts of obedience to God are mentioned; and out of them the most important ones pertaining to body and wealth are selected; and these are placed after fellow-feeling, because fellow-feeling is the first step in the moral elevation of man, who often feels impelled to it from within without reference to any law. The performance of the details of devotions is the second step in that direction, and only he who takes the first step will be able to take the second one.

It is noteworthy that the injunctions that are found scattered in the Bible have been set together in a most beautiful order in the Holy Qur-an.

واذ اخذنا ميثاقكم لاتسفكون دماءكم ولا تخرجون انفسكم من ديارکم ثم اقررتم وانتم تشهدون۔

ثم انتم هاؤلاء تقتلون انفسكم وتخرجون فريقاً منكم من ديارهم تظاهرون عليهم بالاثم والعدوان۔ وان ياتوكم اسارى تفادوهم وهو محرم عليكم اخراجهم۔ افتؤمنون ببعض الكتاب وتكفرون ببعض فما جزاء من يفعل ذالك منكم الا خزى فى الحيوة الدنيا ويوم القيمة يردون الى اشد العذاب۔ وما الله بغافل عما تعملون۔

اولئك الذين اشتروا الحيوة الدنيا بالاخرة فلا يخفف عنهم العذاب ولاهم ينصرون۔

85. Wa idh akhadhnā mīthāqa-kum lā tasfikūna dimā' akum, wa lā tukhrijūna anfusa-kum min diyāri-kum; thumma aqrar-tum wa antum tashhaūn.

86. Thumma antum hā'ulā'i taqtulūna anfusa-kum wa tukhrijūna fariqam minkum-min-diyāri-him, tazāharūna 'āláihim bil-ithmi wal-udwān; wa in-ya'tū-kum usārā, tufādū-hum, wa hovā muharramun 'alaikum ikhrāju-hum. A-fa-tu'minūna bi ba'dil-kitābi wa takfarūna bi-ba'd? Fa-mā jazā'u man-yaf'alu dhālika minkum illā khizyun fil-hayātid-dunyā; wa yaumal-qiyāmati yuraddūna ilā āshaddil 'adhāb; wa mallāhu bi-ghāfilin 'ammā ta'malūn.

87. Ulā'ikalladhī nash-tara-wul hayātad-dunyā bil-ākhirati, fa-lā yukhaffafu' an-humul 'adhābu wa lā hum yunsarūn.

85. And *remember* when We took from you the

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covenant that you shall not shed the blood of one another or turn one another out of your homes, then you confirmed it and you were witnesses thereto.

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86. Yet, you are the very people who slay your men and turn a section of your people out of their homes, backing up one another against them with sin and injustice. And if they come to you as captives, you ransom them, while their very expulsion was unlawful for you. Do you, then, believe in a part of the book and deny a part? There is no reward, therefore, for him who does this among you, save disgrace in the life on earth; and on the day of Judgment such shall be driven to a very severe chastisement; and surely Allah is not unmindful of what you do.

87. These are they who have purchased the present life for that to come. Punishment shall not, therefore, be lightened from them, nor shall they be helped.

88. After considering the vices of the Jews of the time of the Holy Prophet in general in the previous verse, the Holy Qur-ān addresses the Jews of Medina in particular in verse 85. It is pointed out that in face of the clear injunctions to the contrary, the Jews of Medina had been killing one another and turning one another out of their homes. There were living in Medina three Jewish tribes, the Banu Qainuqāh, the Banu Nazīr and the Banu Quraiḍah; and two pagan tribes, the Aus and the Khazraj. The Jewish tribes Banū Qainuqah and Banu Quraiḍah sided with Aus, and Banu Nazīr with Khazraj. Thus, whenever these pagan clans were at war with each other, the Jewish tribes were also involved in it. So the latter also fought against each other and drove one another out of their homes. But after the war, if some Jews were taken prisoners by the pagans, the former used to collect money by subscription and ransom them, because they considered it improper for a Jew to remain in bondage with a Gentile. The Holy Qur-ān objects to this course by saying that their faith not only forbids the enslavement of the Jews, but also prohibits

mutual warfare and murder in which they openly indulge, and there could be no worse wickedness to accept a portion of the scriptures and reject the rest; for one who accepts a portion of the scriptures is convinced of their truth, and his rejection of a portion is a clear evidence of a perverted mind. As regards the prohibition of the enslavement of the Jews, the reader is referred to Lev. XXV, 39 · 43; 47 —49; 54, 55; Nehemiah, V, 8; and the Encyclopaedia Biblica, 11th Edition, vol. IV, Col. 4657. In accordance with these injunctions, the Jews of Medina used to have Jewish slaves redeemed, but this was absurd on their part, because they themselves created the circumstances which led to the enslavement of their brethren.

ولقد آتينا موسى الكتاب وقفينا من بعده بالرسل وآتينا عيسى ابن مريم البينات وايدناه بروح القدس۔ أفكلما جاء كم رسول بما لا تهوى انفسكم استكبرتم ففريقا كذبتم وفريقا تقتلون۔

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88. Wa la-qad ātainā Mūsal kitāba wa qaffainā mim ba'di-hī bir-rusuli, wa ātainā 'Isabna Maryamal-baiyyināti wa aiyyadnā-hu bi-Rūhil-qudus; afa kullamā jā'akum rasūlum bimā-lā tahwā anfusu kumus-takbar-tum, fa-farīqan kadhdhabtum, wa farīqan taqtulūn.

88. And to Moses We did give the book and We caused the prophets to follow him, and to Jesus, son of Mary, gave We manifest signs and strenghthened him with the Holy spirit. Will you then, every time a Messenger comes to you with what your souls desire not, behave insolently, and treat some as liars and slay others?

89. In this verse, the Israelites are addressed to the effect that they had opposed all the prophets from Moses to Jesus, for no other reason than that some of their teachings were at variance with their desires and wishes.

The word قفينا *qaffaina* used in this verse means "We made them follow." (*Lisān-ul-'Arab,* vol. XX, p. 55). This does not only signify that Moses was followed by a succession of prophets but that they were also the follow-

ers of Moses and trod the same path as was indicated by him.

The word بینات *baiyināt* means such signs and arguments as establish the truth of a claimant. (*vide* Mufridāt-i-Raghib p. 68).

By the word روح القدس *Rūḥul-Qudus* is meant 'the holy or blessed word of God' or 'the angel of holiness and blessing.'

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While speaking generally of the prophets who came after Moses separate mention is made of Jesus. The reason of this separate mention of Jesus lies in the fact that the Jews, in some way or other, accepted all those prophets who appeared prior to Jesus Christ, but stubbornly decleind to accept the claims of Jesus. It was, therefore, in the fitness of things, that particular mention should have been made of Jesus Christ, and it should have been declared that he was as holy a prophet as so many others in whom the Jews had believed, inasmuch as he possessed in common with them, those characteristics that distinguished them from other men of the world. The most powerful proofs of the truth of the claims of Jesus as a prophet were his being favoured with signs and the assistance of the Holy Spirit—these two being indispensable factors of the prophetic office. These two proofs, *viz.*, بینات *baiyyināt* (manifest signs) and روح القدس *Rūh-ul-qudus* (the Holy Spirit) have been mentioned here not because they were the special characteristics of Jesus, but because both these evidences which must accompany every true prophet were denied him by the Jews. From Matt. XII, 38—40, it is apparent that the Jews denied that Jesus showed any sign, while from Luke XI, 15 and Matt. X, 25 we learn that, according to the Jews, Jesus, far from being favoured with the Holy Spirit, was influenced by evil spirit and was, (God forbid) himself a devil.

That both بینات *baiyyināt* (manifest signs) and روح القدس

Rūh-ul-qudus (the Holy Spirit) were the common characteristics of all the true prophets and not any exclusive distinction of Jesus is apparent from other verses of the Holy Qur-ān and the sayings of the Holy Prophet (may peace and blessings of God be upon him!).

As for بینات *baiyyināt* (manifest signs, the Holy Qur-ān says:

"That was because their messengers came to them with manifest signs, (بینات) but they disbelieved; therefore Allah punished them. Surely, He is powerful, severe in chastising." This verse, among many others, clearly shows that all the prophets came with (بینات) *baiyyināt* (manifest signs).

Similarly, God's assistance of Jesus through *Ruh ul-qudus* (lit, the Holy word of God or the angel of holiness) was by no means the special privilege of Jesus, for all other prophets received divine revelation through the Holy Spirit. We read in the Holy Qur-an about the Holy Prophet (on whom be peace and blessings of God!):

قل نزله روح القدس من ربک بالحق لیثبت الذین آمنوا وهدی وبشری للمسلمین۔
(نحل ع ۱۴)

"Say, the Holy Spirit has brought it (the Holy Qur-ān) down from thy Lord with truth that He may establish those who believe and as a guidance and glad tidings to those who are resigned." (XVI, 103.) This verse shows that it was the *Ruh-ul-Qudus* (Holy Spirit) that brought the revelations of the Holy Qur-ān to the Holy Prophet (on whom be peace and blessings of God). The Holy Qur-ān further indicates that the divine Spirit descends not only on the prophets but also on the true believers, as the following verse clearly shows:

أولئک کتب فی قلوبهم الایمان وایدهم بروح منه۔ (مجادله ع ۳)

"These are they in whose hearts has Allah inscribed faith, and whom He has strengthened with a Spirit from Him." (LVIII, 23.)

In addition to the convincing testimony of the Holy Qur-ān, we have also the testimony of the Holy Prophet (may peace and blessings of God be upon him!) to the same effect. He is reported to have said to Hassan, the poet:

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اجب عن رسول الله اللهم ايده بروح القدس.

"Reply (to the unbelievers) on behalf of the Prophet of God," and then added, "O God, help him with the Holy Spirit." On another occasion, the Holy Prophet said to Hassan:

هاجهم وجبريل معک

"Censure them in verse, and *Gabriel* is with thee." From these traditions it is clear that the Holy Spirit may descend on others than prophets.

Hassan, the poet, declares in a couplet of his that the Holy Spirit was always among the Holy Companions of the Holy Prophet. He says:

وجبريل رسول الله فينا و روح القدس ليس له كفاح

"And Gabriel, the messenger of God, The Holy Spirit, is among us; he has no match."

وقالوا قلوبنا غلف. بل لعنهم الله بكفرهم فقليلا ما يؤمنون.

89. Wa qālu qulūbu-na ghulf; bal-la'ana-humullāhu bi-kufri-him fa-qalīlam-mā yu 'mīnūn.

89. And they said, Our minds are devoid of understanding; Nay, Allah has cursed them for their disbelief; so they believe but little.

90. In this verse a common saying of the Jews is quoted. Whenever arguments are presented to them, and the truth is brought home to them, they, instead of thinking over the facts, put off the matter, saying that they were too dull to comprehend it.

غلف *Ghulf* is the plural of *Aghlaf* اغلاف which means "devoid of understanding." Whenever the Jews found themselves unable to refute Quranic arguments, they said that they were men of poor intelligence and unable to comprehend Islamic doctrines, and that the Muslims should, therefore, go to their learned men and explain their tenets to them ; or by saying that they were not intelligent enough to grasp Islamic teachings, they meant to insinuate that, when, with all their superior wisdom and high intellect, they were unable to understand Islamic doctrines, their futility was self-evident.

غلف also means 'enclosed in coverings,' *i. e.* protected. Taking the word in this sense, their saying would mean that their hearts were 'protected,' so that they could not be influenced by the preachings of the Muslims.

Whatever was the motive of the Jews in saying these words, the Holy Qur-ān says that Islamic doctrines were quite consistent with reason and not at all difficult to grasp, but their failure to understand them is the result of their evil deeds which have estranged them from God.

ولما جاءهم كتاب من عندالله مصدقالما معهم وكانوا من قبل يستفتحون على الذين كفروا فلما جاءهم ماعرفوا كفروا به فلعنةالله على الكافرين۔

90 Wa lamma ja'a-hum kitabum-min 'indillāhi, muṣaddiqāl-līmā ma'a-hum; wa kānū min qablu yastaftihūna ālal-ladhīna kafarū, fa-lammā jā'a-hum-mā 'arafū, kafarū bi-hī ; fa la'natul-lāhi' alal-kāfirīn.

90. And when there came to them a book from Allah, verifying that which is with them, though they had before prayed for victory over those who believe not, yet when that came to them which they knew, they rejected it. The curse of Allah be, then, on the disbelievers.

The word يستفتحون *yastaftiḥūna* has two meanings :— (1) "They disclose," and (2) "they ask for victory." According to the former meaning, the verse would signify that the Jews used to disclose to the pagan Arabs the

fact that there was foretold in their scriptures the appearance of a Prophet who would spread the truth all over the world. But when that Prophet appeared, even those of them who had seen the signs of God turned away from him, the result being that they fell into the displeasure of God.

Taking the second meaning of the word, the verse would signify that before the advent of the Holy Prophet (on whom be peace and blessings of God !), the Jews used to pray fervently to God to raise a Prophet who would cause the true faith to triumph over the false ones (vide Ibn-i-Hisham, vol. I, p. 150). But when the Prophet came in accordance with their wishes and the ascendancy of truth over falsehood became manifest, they refused to accept him.

بئسما اشتروا به انفسهم ان يكفروا بما انزل الله من فضله على من يشاء من عباده فباء و بغضب على غضب وللكافرين عذاب مهين۔

91. Bi'sa-mash-tarau bī-hī anfusa-hum, an yakfurū bi-mā anza-lal-lāhu baghyan an-yunazzilal-lāhu min faḍli-hī 'alā man yashā'u min 'ibādihī, fa-bāū 'bi-ghaḍabin 'alā ghaḍab wa lil-kāfirīna 'adhābum-muhīn.

91. Vile is that for which they have sold their souls, and that is, they should disbelieve in what Allah has revealed, out of envy because Allah sends down His grace on whomsoever of His servants He pleases; so they have brought down on themselves wrath upon wrath; and for the disbelievers is an humiliating chastisement.

92. In this verse, we are told that the rejection of the Holy Prophet by the Jews was based on no other reason than that he belonged to a different nationality. The verse means that the Jews upon whom truth has dawned and who have come to recognize the Holy Qur-ān as the very book mentioned in their scriptures are, out of sheer pride and obstinacy, impiously rejecting it, little knowing that, by so doing, they are hastening the ruin of their own souls. The truth is that they cannot bear to see a

prophet raised from among any people other than their own. They fail to realize that all men alike are the creatures of God and there is no earthly reason why every prophet should appear among the Isrealites, to the exclusion of all other peoples.

واذا قيل لهم آمنوا بما انزل الله قالوا نومن بما انزل علينا ويكفرون بما وراءه وهو الحق مصدقاً لما معهم قل فلم تقتلون انبياء الله من قبل ان كنتم مومنين-

92. Wa idhā qīla la-hum āminū bi-mā anzala-lāhu, qālú nu'minu bima unzila alainā; wa yakfurūna bi-mā warā'a hū; wa huwal haqqu, muṣaddiqal limā ma'a-hum; qul falima taqtulūna ambiyā 'Āllāhi min qablu in kuntum-mu''minīn.

92. And when it is said to them "Believe in what Allah has sent down", they say, "We believe in what has been sent down to us," and they disbelieve in what is besides it; yet it is the truth, verifying that which is with them. Say: Wherefore did you then attempt to slay the Prophets of Allah before this, if you were believers.

93. The verse means that whenever Islam is presented to them, far from reflecting over its claims, they consider it enough to say that they will believe in what is sent to the Israelite Prophets only, and not in the revelation of an outsider, although the revelation which they reject for such crude reasons is fulfilling the prophecies contained in their own scriptures about a new book. Further it is added that the statement that they would adhere to what was revealed to Israelite Prophets is absurd, seeing that they had opposed their Prophets too in their time.

This verse also makes it clear what the word مصدقاً *muṣāddiqan* means. It has been used as a proof of the truth of the Holy Qur-ān which shows that word has been used in the sense of 'verifying' or 'fulfilling,' and not in the sense of 'confirming' on 'declaring to be true'. For if a book declares the Bible to be true, that is no proof of the book being a revealed word of God, for even an impostor can declare the previous scriptures to be true. It is only the fulfilling of the prophecies

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contained in the Bible that can serve as an evidence of the truth of the Holy Qur-ān. Thus it is clear that when the Holy Qur-ān speaks of its being مصدق *muṣaddiq* of the Christian and the Jewish scriptures, it uses the word in the sense of "fulfilling" and not in the sense of 'declaring to be true.'

For the prophecies alluded to in this verse, the reader is referred to Deut XVIII, 14-9; Acts, III, 19—26; Deut. XXXIII, 2; Matt. XXI, 42—44; Isaiah, VIII, 14—17; IX, 6, 7; XXI, 13—17; XXVIII, 9—13; XXXV, 3—8; XL. 9—12; XL II, XL IX, 5-8; L XII, 2—4; Daniel, VII, and so on.

ولقد جاءكم موسى بالبينات ثم اتخذتم العجل من بعده وانتم ظالمون۔

93. Wa la-qad jā'a kum mūsā bil baiyyināti thum-matta khadh-tumul-'ijla mim-ba'di-hī, wa antum zālimūn.

93. And Moses came to you with manifest signs, then you made the calf in his absence, and you were transgressors.

واذ اخذنا ميثاقكم ورفعنا فوقكم الطور خذوا ما آتيناكم بقوة واسمعوا قالوا سمعنا وعصينا واشربوا فى قلوبهم العجل بكفرهم قل بئسما يامركم به ايمانكم ان كنتم مؤمنين۔

94. Wa idh akhadhnā mīthāqā-kum wa rafa'na fauqa kumut-Tūr; khudhū mā ātainā-kum bi-quwwatin-was-ma'ū; qālū sami'nā wa 'aṣainā, wa ushribū fī qulūbi-himul-'ijla bi-kufri-him; qul bi'sa mā ya'muru kum bi hī īmānu-kum, in kuntum mu'minīn.

94. And *remember* when We took your covenant and raised over you Tur, saying, 'Take fast hold of what We have given you and hearken'; they said 'We have hearkened and we have disobeyed,' and they were made to imbibe in their hearts the love of the calf, because of their disbelief. Say, 'Vile is that which your faith bids you do, if you be believers.'

94. Reference to calf-worship in v. 93 is not a mere reiteration of what has been already said in verse 55, but the incident has been mentioned here as an illustration of what has been said about the Jews in the previous verse.

Their attention is drawn to their conduct in the days of Moses. When Moses was absent from them for a short time only, they took the image of a calf for their idol, although they had witnessed how God helped Moses and showed mighty miracles at his hands, and that at a time when they had given a solemn promise not to worship anything beside God. In spite of that promise they showed their opposition to the commandments of God by their deeds (v. 96). For an explanation of the expression "raised Tur over you" see Note 76.

قالوا سمعنا وعصينا "They said, we have hearkened and we have disobeyed" siginfies that they practically refused to obey God. قال *qāla* 'as pointed out at the end of Note 47, sometimes conveys the sense not of *speech* but of *conduct.* واشربوا فی قلوبهم العجل literally "calf was assimilated in their minds"; idiomatically "the love of the calf had sunk deep unto their hearts."

In the concluding portion of the verse, *viz.*, "Evil is that which your faith bids you do, if you be believers" it is pointed out that the Jews professed to believe in what was revealed to the Israelites, but certainly their belief was of a strange character; because in spite of their so-called belief, they persisted in their opposition to the Prophets. If such was what they called faith, then their faith was leading them astray.

قل ان كانت لكم الدار الاخرة عند الله خالصة من دون الناس فتمنوا الموت ان كنتم صدقين۔

95. Qul in kānat la-kumud-dārul-ākhiratu 'indal-lāhi khālisatam-min dūnin-nāsi fa-tamanna-wul-mauta in kuntum ṣādiqīn.

95. Say if with Allah the future abode is solely for you to the exclusion of other men, then wish for death, if you speak the truth.

ولن يتمنوه ابدا بما قدمت ايديهم والله عليم بالظالمين۔

96. Wa lan-yatamannau-hu abadam-bimā qaddamat-aidīhim; wallāhu 'alimum-biz-zālimīn.

96. But never shall they wish for it because of what their hands have sent on before; and Allah well knows the unjust.

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97. In these verses the Jews are invited to join with the Muslims in praying to God for the destruction of the party with which He is displeased on account of its espousing the cause of falsehood. If the Jews are really the favourites of God and the Muslims are under His wrath, the latter will surely, as a reasult of the prayer contest, meet with ruin, and thus people at large will be in a position to see which of the two parties is on the side of truth. The only evidence which in this world can possibly prove the truth of any of the conflicting claims regarding the next life made by the different religious systems, is that the promises held out for the next life should in part at least show a beginning of fulfilment in this very life. If, in such a contest as the above, God will show His favour to the Jews, it will furnish a proof that His favours will accompany them also in the next life.

The Holy Qur-ān adds that the Jews will never venture to accept the challenge, for they are well aware of their actions and the motives that guide them.

ولتجدنهم احرص الناس على حيوة ومن الذين اشركوا يود احدهم لو يعمر الف سنة وما هو بمزحزحه من العذاب ان يعمر والله بصير بما يعملون۔

97. Wala-tajidanna-hum aḥraṣan-nāsi ʻalā ḥayā, wa minal-ladhīna ashrakū yawwaddu aḥadu-hum lau, yu ʻammaru alfa sanah; wamā huwa bi-muzaḥziḥī minal ʻadhābi an-yu ʻammar; wallāhu baṣirum bi-mā yaʻmalūn:

97. And thou shalt surely find them of all men the most covetous of life, even more than those who associate gods with Allah. Every one of them wishes if he were kept alive a thousand years, but his being so kept alive shall in no wise remove him from the punishment; and Allah sees what they do.

95. The reason why the Jews were more attached to the world than the pagans is that the pagans did not believe in any retribution after death and, therefore, though they loved the world as the only place for enjoying honour and happiness and entertained no hope about the next world, yet having no fear of punishment after death, they were less cringingly attached to the life than the Jews who believed in resurrection after death and feared in their hearts that their actions would make them liable to punishment.

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